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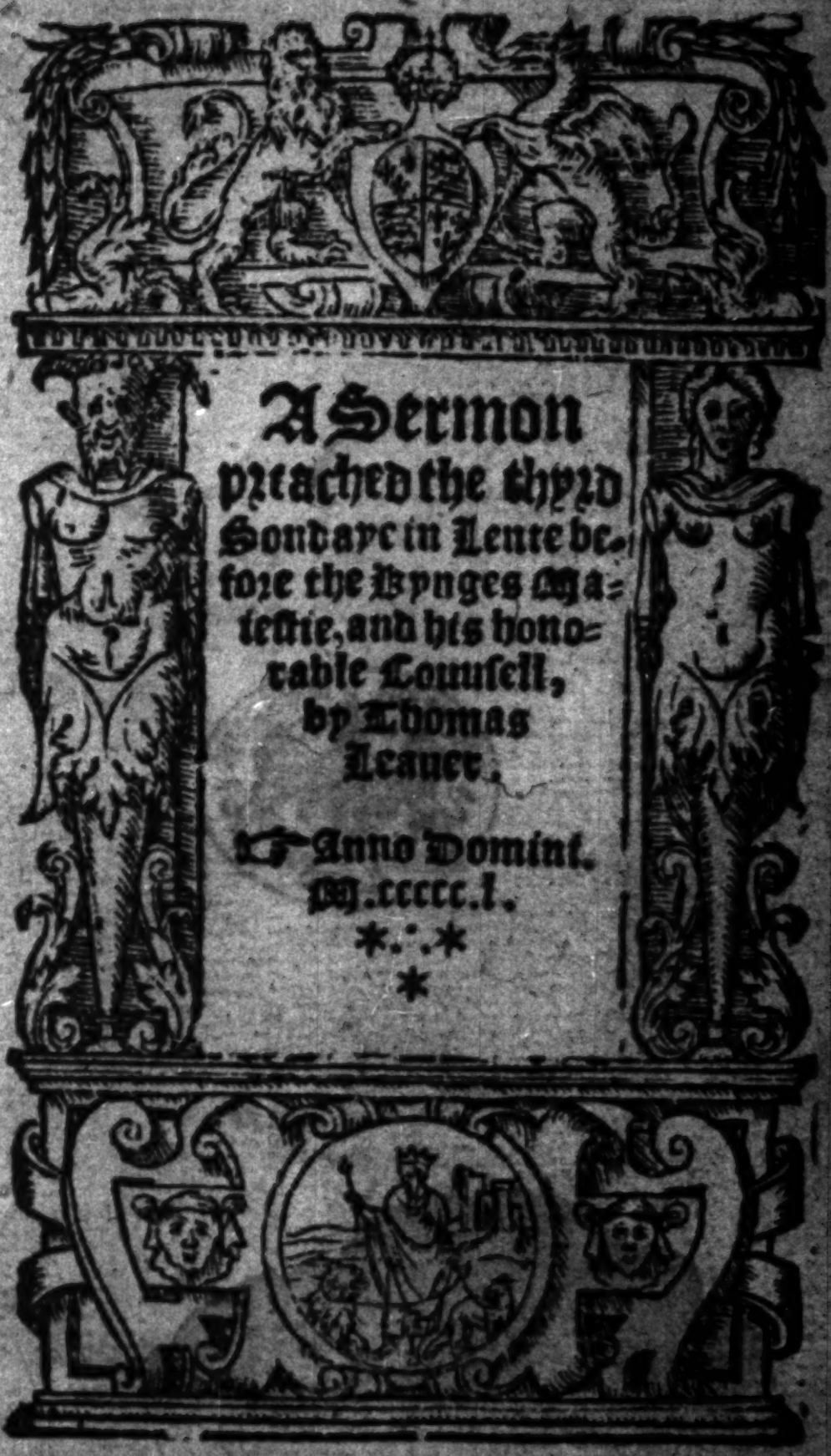

A Sermon preached the thyrd Sondaye in Lente before the Kynges Maiestie, and his honorable Counsell, by Thomas Leuer.

☞ Anno Domini. M.ccccc.l.

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BRITISH MUSEUM

In nomine Jesu Christi.

OD be mercyfull vnto vs: For the tyme is euen nowe comynge, when as God muste needes eyther of his mercy here in Englande, worcke suche a wonderfull miracle vnto our comforte, as farre passeth mans expectacion: or els of his righteousnes take such vengeaunce of this land to theexample of all other landes, as shal be to our vtter distruccio.

Ye know, that immediatly after the preachynge of Noe, came the great flood that drowned ỹ world. After the warnyng of Loth, came fyre, & brimstone vpon the Sodomites and Gomorrians. When Moises had declared Gods thretnynges in Egipt, kynge Pharao and his people were plaged vpon the lande, & drowned in the red sea. Suche plages came euer wher

gods worde truly preached, is not beleued, receaued, and folowed. But it the preachyng of Jonas, the Niniuites repented wonderfullly. When the boke of the lawe was reade vnto Josias the kinge, he, with all his people spedely repentynge, found exceadyng mercy blessynge, and grace: as lykewyse all other shalbe sure to find, which heare the worde of god & kepe it.

For when Christ and his Apostles had preached the gospell vnto the Jewes, those that beleued were delyuered frome the curse of the law, vnto the blessing of grace out of worldly miserye, to be inheritours of the heuenly kingdome: and those that did not beleue, were cast from god, oppressed of men, ouercome, spoyled, murthered, and destroyed of their enemies.

Wherefore Englande, whyche at his presente tyme, by reason of

the

the worde of god set fourth, reade, preached, and comuned, dothe in euery place heare ỳ coũcel of Noe, the warning of Loth, the lawe of Moises, the threatnings of ỳ Pro phetes, and the grace of the gos= pel, as it was declared and taught by Christ and his Apostles: This Englande muste nedes, either by beleuynge of these thyngs, obteine of god wonderful grace of amẽd= mente, or els by neglectinge them, prouoke the vengeance of god, as a dewe plage and punyshment.

Take heede therfore England, for if thou by vnbelefe, let & stop god from worckynge of miracles to thy comforte, then surely doest thou prouoke god to powre doun vengeaunce vpon the, to thy vtter distruccyon: But if thou doo re= garde, receaue, and beleue goddes worde, he wyll worke wonderfull miracles to thy comforte, wealthe,

and prosperitie. Yea, let euerye man, of what estate or degree soeuer he be, grope his owne conscience: for if he dooe not there fele that the worde of God dothe take place to moue him to repentaunce and amendment of lyfe, then shall he be sure sone to haue experience, that the vengeaunce of God, by a shameful shorte ende of his wretched lyfe, wyll bring him vnto an euerlastynge dampnable deathe. For all those that wyll not crepe vnder the merciful wings of god, as the chikinnes of Christ, shal be caught & deuoured of puttockes, haukes, and kytes, as a praye for the deuyll. The wynges of God be stretched abrode here in Englande, by the kinges gracious maiestye and hys honorable counsel, of mighty power, with ready wyll to shadowe, defende, and saue all those that with reuerēt loue, come hum-

hūbly crepinge vnder their ordy=
naūce, rule, & gouernāce, whych is ỹ
power, ỹ wings & the honor of god.
The filthye gredy puttockes,
wylde haukes, and rauenyng ky=
tes, be superstitious papistes, car=
nall gospellers, and sedicyous re=
belles, whych as ye haue seene by
late experience, haue most cruelly
caught, spoyled, and deuoured the
lambes, the chekynnes, the chyl=
dren of God, redemed & boughte
with Christes bloude. Wherefore
as Christ in his owne person dyd
once lamente and bewayle Jeru=
salem, so doeth he nowe many ty=
mes in the persons of his prophe=
ticall Preachers, lament & bewayl
Englande, saying: O Englande,
howe ofte wold I haue gathered
thy chyldren, as a hen gathereth
her chikens vnder her wynges, &
thou wouldest not? Euen wyth the
same affeccion that the shepeherde
crieth

cryeth, seeyng the wolfe leryng towardes the shepe, & with the same affeccio that the hen clocketh and calleth, spyeng the kyte houeryng ouer her chekyns: wyth the same affection it behoueth the minister and preacher of god, seeynge vntollerable vengeance hangynge ouer Englande, to crye, to cal, and to geue warnyng vnto the people saying as is wrytē in ỹ first of Esay: If ye willingly wil heare & obey, ye shal eate the good comfortable frutes of ỹ earth: but if ye wyl not, & prouoke me vnto anger, the sword shal deuour you: Quia os Domini locutum est. For it is ỹ mouth of the lord that hath spoken.

Now your reuerende maiesty, most gracyous kyng, and you honourable wyse godly counsellers, you are the chiefe shepeherds, you are the most reuerende fathers in Christe, hauynge the wynges of

power

powet and authozitye, to shadow, saue, & keepe these lambes of god, these chekens of Christe, and these chyldzē of the heauenly father, redemed wyth Christes bloude, and cōmitted vnto your handes, to be saued, kepte, and prouyded foz.

God be praysed, with thankful obedience, and louynge reuerence dewe to your gracious maiesty & honozable counsell, whyche haue surely wysely prouyded foz, dylygently kept, and charitably saued this realme, by dziuing awaye the wylde foxe of papisticall superstition, and by castynge out the vncleane spirit of ignozaūce, to gods glozye, your honoz, & our confozte.

But alas most gracious Kyng and godly gouernoz, foz the tender mercyes of god, in oure Sauiour Jesu Christ, take good and diligent heed when ye be chasyng the wylde foz of papisticall supersticiō

ficion, that the gredye wolfe of couetous ambicion, do not creepe in at your backes: For surely he wyll doo more harme in a weeke, then the fore did in a yere.
Take hede, ỹ the vncleane spirit of ignorãce, returning with vii. other worse then hym selfe, find no place vnwarded, wher he may crepe in againe. For if he returning w his fellowes, enter in agayne, then wil he make the ende of this generacion to be worse then the beginnynge.
Then shall you leese the rewarde of your former dilygence, and be damned for your later negligence.
Then shal the welspring of mercy which of long tyme hath watered this Realm with the grace of god, be closed vp, and the blody floudes of vengeance gushing out frō the wrath & indignacion of God, ouer flow al togither. Thē wil not god by workinge of miracles declare

mercy

mercy, but by takynge of vengeaunce execute rightoulnes.

But God beyng as mercyfull yet, as euer he was, if you contynewe as faythful, wise, and dylygente as ye haue bene to handle the wolfe, as you haue done the fore, to keepe out the denyll, as to cast out the deuyll: then shall the people of this lãde feede in quyetnes, wout feare of euyl: then shall you continuyng to thende, be sure of an hunderdfold reward in thys lyfe, and afterwardes, euerlasting lyfe, ioye and glorye. Then shall God do wonderfull myracles in Englande, to declare howe mercy shall triumphe ouer rightoulnes.

And that wee maye all dyspose our selues the more conuenientlye for god to worke suche a miracle amonge vs, wee haue appoynted for the gospel of this day, wrytten in the .vi. of John, a wonderfull

miracle

miracle of .v. thousande men, fed and satisfied wyth. v. loaues and ii. fyshes, wheras euery man maye & ought to learne his owne dutye, which shall cleare appeare too a king in Christ, to head gouernors vnder the kynge, in the Apostles beyng most neare about Christ, & to all other men, in that multitude of the people, whyche folowynge Christ, were obedient to syt downe at the cõmaundemẽt of his Disciples, not knowing, nor enquiring why they were so commaunded.

And as surely as this wõderful miracle was done to ỹ great cõfort of thẽin Christs time, so truly is it left in writyng for to learne vs by pacience & cõfort of ỹ Scriptures, to haue good hope at thys time.

An as Christ, hauing alwaies special respect vnto his audiẽce, dyd teach the fishers by talking of nettes, preaching vnto the Jewes by

diuers

diuers parables, & called the Gē
tiles by the eloquence of Paule: so
I, in handlyng of this miracle, ha
uing respect vnto thys audyence,
wyl aply the wonderful great cha
ritable prouision of Christe, vnto
the kynges Maiestye: the fayeth
ful diligence of the Apostles, vn=
to the nobilitie: and the dewe obe=
dyence and hertye thankfulnes of
the multitude, vnto all other of
the communaltye. Not doubtyng
but that charitable prouisiō of li=
berall benefytes, wyll be a thyng
most pleasaunt and honorable for
the kynges Gracious Maiestye:
& faythfull diligence in disposing
great benefits most cōueniēt, & cō
mēdable for al that be in high au=
thority: & finally, humble obediēce
& vnfained thākfulnes to be most
necessary, requisite, & loked for at
this tyme, in all inferiours & com=
mune sort of people in Englande.

Marke

Marke a litle after the begyn-
ning of the sixt Chap. of John, &
ye shal heare, whē as much people
eate, what Jesus did. I wil passe ỹ
discripcion of the wildernes w the
causes & the maner of the peoples
going together, & begin at ỹwhich
Christe dyd, when they were cum-
mying towardes hym.

JEsus lifting vp his
eyes, and seeynge
muche people come vnto
hym, sayde vnto Philyp:
From whence shall wee
bye bread, that these may
eate: Thys he sayd tem-
ptyng him: for he him self
knew what he would do.
Philippe answered vnto
hym: Two hundreth pe-
nye worth of breade wyll
not

not be sufficiēt vnto these
so that euerye one myght
take a lytell. One of hys
discyples Andrew, Simō
Peters brother, sayeth vn
to hym: There is one
boye here, whych hath .v.
barely loaues .ii. fyshes,
but what ar those amon-
gest so many? Jesus sayd
Make the mē to syt doun.
Ther was muche grasse
in the place. The men
therfore sat doune about
the nūber of .v. thousādes
Jesus tooke the breade, &
after thankes geuynge,
did diuide it vnto hys dis-
ciples, and the dyscyples
to

to them that were sette
And lykewyse of the fy
shes, so muche as they
woulde. And when they
were filled, he sayed vnto
his disciples: Gather vp
the broke meates remay
nyng, that nothynge be
lost. They gathered ther
fore, & fylled xii. baskettes
full of those meats which
remayned, after that the
hadde eaten. The men
therfore seeynge what
signe Jesus hadde done
sayde that this is truly
the Prophet whyche cum
meth vnto the world.

O Mercyfull Lorde, what a greke is it to se those which a man loueth hartely, with suche diseases infected, that euery thinge ministred by the Phisicion to do them good, by theyr own vnquietnes & misusinge of the same doth encrease theyr greuous daungerous sicknes? For these people, hauing great occasion of comfort, by reason ỹ in this place, throughe the true preaching of gods worde, al sinne is playnly and frely rebuked, and those thinges especiallye whiche dooe appertayne vnto magystrates, whereby anye man of indifferent iudgemente, maye thinke that these magistrates beinge presente, and willingelye hearynge, be purposed to amende: These people I say, that thus haue a greate occasion of comforte offered vnto them, by theyr owne mistakinge of it, dooe tourne all to theyr further

gryefe and daunger. For they ſpeake vnreuerently, and vntruly ſaunder the magiſtrates, not only with the faultes that bee here named, but alſo with rebukynge, impriſoninge, and forbiddinge of the Preachers. And when as by the ſame mouth of the true preacher, theyr venemous tounges be rebuked, thē they ſpare not to ſay, that the Preacher hath learned his leſſon in Jacke an apes court: doing as much as lyeth in them, to make other men, neither to reuerence the magiſtrates, nor beleue the Preacher. What they them ſelfes mean thereby, peraduenture by reaſon of blyndeneſſe, they wot not. But we knowinge the crafte of the deuill, as Paul writeth. ii. Cor. ii. perceiue that he would haue nothing in thys place layed to the Rulers charge: Not fearynge howe muche be ſpoken to thoſe of the people,

whiche

whiche be past any amendment by wordes: But al ꝑ the deuil feareth, is lest that the rulers be put in remembraunce of the greate daunger that thei be in, for suffring to great enormities vnpunished amongest the people.

Therfore trusting to do most good in that whiche the deuyll laboureth the most to hinder, wyll laye great and many faultes vnto them that haue most power, & authorytye. For sure I am, that rulers ordeyned of God to see the ignoraunte instructed, and the euyll punyshed, be in greate daunger of Gods vengeaunce, for the greate and manifold enormytyes whiche do growe and spryng of ignorance for lacke of knowledge, & of dissolutenes for lacke of due correction.

And you people be ye sure that the more theyr daunger is, for lack of prouision and punishmente for

other mens faultes, the greater is the damnacion of them that cõmit and do these faultes.

Nowe I trustinge to God, and not fearinge the deuyll, wyll proceade to declare and applye thys parte of scripture vnto thys Audyence, so that for no man I wyll cloke or flatter any vyce.

Jesus lyftinge vp hys eyes, and seinge muche people cummynge vnto hym. &c.

Here note two thynges: in the people note cõminge vnto Chryst, and in Chryst, note charitable prouision for the people. For in thys people dothe Chryst declare by example, & proue in experyence hys doctryne to be true, whiche he had afore taught, sayinge: Fyrste seeke for the kyngdome of God and the ryghtuousnes thereof, and al these other, meaninge necessaryes, shall be ministred vnto you. For here they folowinge Chryst, to seke the kyngdome of God, had not only

this

this kingdome of God, this bread of lyfe, thys worde of saluacion preached vnto theim, but also all theyr diseases healed, & their hungry bellies with good meates plẽtifully filled.

Yea the plentye of these people hauinge inoughe euen so muche as they woulde, was farre more then the plentie of crafty Lawers, disceitful Marchauntes, couetous greedygutte s, & ambicious pyllers, whiche canne neuer haue inough: but alwayes continewe in vnsaciable hunger, and nede of couetousnes. As the. xiiii. Psal. declareth: *Diuites eguerunt*: The riche haue felt nede & hunger: but they whych seke ỹ lord lacke no goodes.

He that seeketh to be ryche, be he neuer so poore a saue, or so myghtye a Lorde, he falleth into dyuers temptacions and snares of the deuyll: but they that seeke the

Lorde

Lorde, shall lacke no goodnes.
Seeke for to be rich, & thou shalt fynd sorow, mysery, and mischiefe:
Seeke for to be godlye, and thou shalt find comfort, welth, and prosperitie, with al maner of felicity.
If thou wilt be godly, thou must followe Chryst: thou must not folow the steppes of hys fete, which be taken vp into heauen out of thy syghte, but thou oughtest to folow the doctryne of hys worde, which is here left vpon earthe, to guyde the steppes of thy lyfe, in the way of peace. And whyther wyll goddes word gyde the in the tyme of thy trouble and necessytye: Surely vnto the Lorde, whych saith: *Propter miseriam inopum. &c.* For the miseryes sakes of the comfortlesse, and syghynges of the poore, now wyl I ryse, sayeth the Lorde.
O Lorde, seeynge thou haste manye people in Inglande, tha t
as

as yet be in mysteryes without comfort, and in pouertye, and lacke helpe, how dooest thou aryse vnto them? Unto this the Lorde aunswereth, in the.xxxiiii.of Ezechiel: *Suscitabo super eos pastorem unum. &c.* I wyll set vp ouer theym one pastor, euen my seruaunte Dauyd, he shall feede theym, and he shall be theyr pastor, and I the Lord wyll be theyr God. Thys prophecye was wrytten longe after Dauids tyme. Wherefore by Dauid here named, is sygnyfyed and meante suche a kynge as shalbe as faythfull and diligent to kepe, feede, and cherysh hys subiectes within hys owne Realme, as was Dauid to his people wythin Israell. Wee hope, truste and beleue, that oure gracious kyng, indued wyth the faythfull diligence of Dauid, is ordeyned of God, to gouerne, cherish and feede vs the people of

thys his realme. Wherefore ac-
cordinge to the example of Chryst
Jesu, most Christē and Gracious
Kynge, for the reuerence of God,
which hath set you vpon the hygh
hyll of honor and authorytye, lyfte
vp your gracious eyes of chary-
table pitie, and behold muche peo-
ple throughoute all Englande,
commynge to seke relefe, ease and
comforte, sente frome God vnto
them, by your excellente Maiestye.
For although there hathe bene to
much mercy shewed vpon the ge-
neracion of vypers, the vngracio-
ous rebelles: Yet is there manye
poore people, whiche lyke symple
sheepe, shorne to the bare skynne,
haue as yet lytle prouision a great
neede. Euen as. v. thousandes in
wildernes folowed Christ and his
Apostles, so manye thousandes in
Englande, past all other hope and
refuge, folowe your gracious ma-
iestye

ſeſtye and honourable Counſel.
For theyr parſons, whiche ſhould lyke ſhepheardes feede them, doo lyke theues, robbe, murther and ſpoyle them. And theyr landlordes which ſhuld defend them, be moſte heauye maiſters vnto them: Yea, all maner of officers doo not theyr duties to kepe the people in good order, but rather take ſuch fees as maketh the people verye pooze. Who ſo hathe eyes, and wyll ſee, may eaſely perceiue that thoſe perſonages, which be moſt in number and greateſte in value throughout al Englande, be no ſhepherds houſes to laye vp fodder to feede the pooze ſhepe of the paryſh, but theeuyſh dennes, to' conuey awaye great ſpoyle from all the ryche men of the paryſh. I ſay ther is no perſon there, to releue the pooze & nedy with natural ſuſtinaũce in kepynge of houſe, and to fede all in-

generallye

generally with the heauenly foode of goddes worde by preachinge: But there is a persons deputy or fermer, which hauing neither habilitye, power, nor authorytye to doo the persons dutye in feedyng and teachinge the parish, is able, sufficient, and stout inough to challenge and take for hys maysters dutye the tenth parte of al the parysh. Likewise other officers take many fees, and do few dutyes: And especiallye landlordes take exceadynge fynes and rentes of theyr tenauntes, and doo no good vnto theyr tenauntes.

Now my Lordes, bothe of the laitie and of the clergy, in the name of god, I aduertyse you to take heede: for when the Lorde of all Lordes shal se hys flocke scattred, spylte and loste, if he folowe the trace of the bloude, it wyll leade him euen streyght waye vnto thys

court, and vnto your houses, where as these great theues which murther, spoyl, and destroy the flockes of Chryst, be receyued, kept, and mainteined.

For you maintain your chaplens to take Pluralities, & youre other seruaunts mo offices then they can or wyl discharge.

Fye for synne and shame, eyther gyue your seruauntes wages, or els let them go and serue those which do gyue them wages. For now your chaplaynes, your seruaunts, & you your selues haue the persons, the shepherds, & the offycers wages, & nether you nor they, nor other doth ẏ persons, the shepherds or the officers duty, excepte peraduẽture ye imagin that ther is a parishe priest, curate, which doth the persons duti. But although ye do so imagin, yet the people do feel and perceiue that he doeth meane

no other thing but pay your duty, pay your dutye. Yes forsouth he ministreth Gods sacramentes, he sayeth hys seruice, and he readeth the homilies, as you fyne, flatring, courtiers, which speake by imagination, tearme it: But the rude lobbes of the countrye, whiche be to symple to paynte a lye, speake foule and truly as thei finde it, and saye. He ministeth Goddes sacramentes, he slubbers vp his seruice and he can not reade the humbles. Yet is there some that canne reade very well, but how many of those be not either superstitious pappystes, or els carnall gospellers, whiche by theyr euyll example of lyuyng, and worse doctrine, do farre more harme then they do good by theyr fayre reading & saying of seruice. But put the case, as it maye be, that there be at a benefyce in some place at somtime, some good

curate

curate, all those summes wyll make but a fewe in number, and yet ye see many persons in manye places absente from theyr benifices, whiche if they be seldome absente, may be good, but if they be contynually or for the most part absent, then can they be neither good, honest nor godly. For if theyr dutye be vndone, then can no man excuse them: if it be done, then is it by other and not by them: and then whye dooe they lyue of other mennes laboures? He that preacheth the gospell, shoulde lyue vpon the Gospell, as God hathe ordeyned: As for those, *Qui mollibus uestiuntur, in domibus Regum*, whyche goo gaye in Kynges houses, and either mosell the labouringe ore, or els spoyl the poore parish in the country, be of the deuyls ordynaunce. As there is in all offices some putte in by Chryste, some by the deuyll: so is there

there in personages, some sente from Chryst as shepherdes to fede, & some from the deuyll, as theues to deuoure. Yea amongest all kyndes of offycers, some be true Prophetes and sheppeheardes in dede, and some haue shepe skynnes, and be rauentnge wolues in dede. The one taketh paynes in doyng of hys dutye, and the other seketh gaynes in professyng of hys duty. Take heede of those, for they ar erraunt theeues.

Alas, if all those whiche take the names and professyons of offycers, for despyte of luker and honor, and do not execute the dutyes belongynge to theyr offyces wyth paynful diligence, be errant theues as they be in deede, then is ther many a strong erraunt theefe amongst thē ỹ be called honest, worshipful, and honorable men.

For they haue the names, the au-

authorytyes & vauntages of those offyces gyuen & payed vnto them, the dutyes of the whyche be verye slenderly or nothyng at al executed amongest the people.

If I were in anye other place in al England, I could and wold vse another trade of preachynge afore another audience: but beinge called of God by your appoyntement, vnto this place at this tyme, my conscience doth compell me to vse this trade and no other, afore this solemne audience. Wherfore with dreede and feare of God, with charitable pyty of the people, with moste reuerend loue and homage vnto your honors, I muste needes cry wyth the Prophete Esaye: *Principes Sodome, populus Gomorre:* Heare the woorde of the Lorde ye Prynces of Sodome, ye people of Gomorra: *Quo mihi multitudo victimarum uestrarum.* What care I for

the

the great number of your sacrifyces, Dicit Dominus, sayth the Lord: rebukyng all the sacrifices, Ceremonyes, and feastes of the Jewes which he him selfe had commaunded to be obserued and kept: by the which thyng lest in wrytyng he doth teach and commaund me how to speake of your well doyng here in England. Heare therfore ye Prynces of Sodome, and ye people of Gomor, thus sayth the Lord: What pleasure haue I, yea what care I for all your Englysh Bibles, Homelies, & all your other bookes: set forth no more godly seruice to honor me wyth: I hate them al wyth my herte, they are greuous vnto me, I am wery of them: Yea, it is a great payne for me to suffer them. Why, O Lord these be good, these be godly, and these be necessarye thynges.

Truthe it is, the faulte is not in the

the things that be set forth, but in you ỹ haue set them furthe. *Manus enim uestre plene sunt sanguine:* For your handes ate ful of bloud.

Your handes, your seruyce and your houses be full of persons kynges preachers liuinges, and offycers kynges. And by you, the person hath his dyspensacion, the preacher is put to silence, and the offycer vnpunyshed, for neglectynge of hys dutye. And so through the negligence of the kepers (good order, which is ỹ pale of the parke of this cõmunewelth defaced) the dere therof most deatly bought wyth Christes bloude, haue straied oute of theire owne feedynge, to dystroye the corne of all mens liuinges: Where as betty necessytye hath compelled you with such force to driue thẽ backe, as must needes distroye manye of those dere. Those people I mean,

whych you haue cherysshed & kept
& as yet doo loue and pitie aboue
al other iewels, commodities and
pleasures. Alas, these that take
the liuinges, and doo not the du-
tyes of Persons, Preachers, land
lordes, Bailyes, and of other of-
ficers: These flatterers, these wol-
fes in lābes skinnes, these deuils
in mens dysers, haue caused you
to be thought and taken as cruell
oppressers of those people, whose
furyous wylde rage ye dyd sup-
presse and keepe vnder, of verye
charitable pitie towardes them, &
all other, whyche wyth that rebel-
lious rage, shoulde haue be al to-
gither destroied, if the help of your
power and authority hadde bene
any longer differred.

Surely, vntyl that these pyl-
lers for them selues, these children
of the dyuell, these sowers of se-
dicion be taken out of the way, et-

thee

ther by reformacion, or by distruc
cion, your charitable pity and pro
uision for the people, and their re-
uerend loue & obedience towardes
you, shall neuer be sene, felte, and
knowen. Nowe, as Helye was
guiltye of the whordome, extorcion,
and abhominacion of his sonnes,
so are youre hertes ful of crueltye,
and youre handes full of bloude,
not so muche by doyng, as by suf-
feryng all these euyls. Wherfore
Lauamini, mundi estote: Wash, & make
your selues cleane, with the teares
of repentaunce. *Auferte malum co-
gitacionum uestrarum ab oculis meis:* A-
way with the euyll of your though-
tes from afore myne eyes. Open
youre heartes, that the swerde of
Gods word maye come to wipe a-
waye couetousnes, whyche is the
roote of all euyll, planted in youre
hertes. For yf that roote contyn-
neuether, than cā no good springe

from you: but euen the moſt pure and holeſome worde of God ſette forth by you continuinge in coue-touſnes, wyll be abhominable in the ſyghte of God, offenſyue vnto the people, & damnable vnto your ſelues. Wherefore, *Quieſcite agere peruerſe*: Ceaſſe to peruerte, manye thynges from euyll vnto worſe. *Diſcite benefacere*: Learne to do wel, in conformynge al thinges that be a miſſe, vnto a good order. *Querite iudicium*: Serche for ryghteous iudgement which is almoſt banyſhed out of Englande. Alas what a iudgemente is thys, a ſuperſticious papiſte, whyche hath made the faulte ſhall haue a penſion out of a Chauntrye, ſo longe as he lyueth, and a poore patyſh, whych hath greate nede and done no faulte ſhall loſe and forfayte many Chauntries vtterly for euer *Subuenite oppreſſo*: Helpe the oppreſ-

ſed

fed people that be loaden with he-
aye burdeyns of payinge wages
to manye offyces, and faynte for
lacke of releife, & dewe seruyce of
the offycer. *Iudicate pupillo*: Judge
so to the fatherlesse chyldzens be-
hofe, that wardship mai be a good
prouision for fatherles chyldzen,
and not an vncharitable spoyle of
yong mens lands. *Defendite uiduam*:
Shielde the widow from al mens
iniuryes, and compell them not to
mary your vnthzifty seruauntes.

Thus hath God by Esaye in
hys tyme, and by me at thys tyme
described Rulers Faultes, wyth a
waye how to a mend them. Ther-
foze, *Principes Anglie*: Ye heade Ru-
lers and gouernozs of England,
fyrste see, acknowledge, amende
your owne faultes: and then, per-
usynge all vnder offycers, consy-
der and note how few shepheards
and offyces doo feede and kepe.

by doynge dutyes, and how many theeues and wolues do robbe and spoyle the flockes, by takyng fees here in Englande: and then shall ye perceaue that there must nedes be manye sheepe, that with theyr hertes, myndes, and expectacion, do folowe the Kynges Maiestye, and you of hys honorable counsel so farre past the houses and cities of their owne prouysion, that if they haue not spedy relefe at your handes, manye of them is lyke to fainte and decaye by the way.

Therfore thys considered and knowen, as Christ liftinge vp his eyes dyd teach you to see and consyder the people: so learne by that whiche foloweth in Christes doo-ynge, what shalbe your dutye after that ye se and knowe the multitude, the state and condicion of the people.

And he said vnto Phi-

lip

lyp: From whence shall we bye breade, that these maye eate? But thys he sayde to proue hym: for he hym selfe knewe what he would do.

Christ said to Philip as euerye Christē kyng ought to say to his Counsell: From whence shall we that be gouernors, keepers and feders, bye & prouyde with our own costes, labor, and diligence, bread, foode and necessaryes, that these may eate and be relieued, which be our subiects in obedience, brethrē in Christ, and felow heyres of the heauenly kyngdome.

Pharao wyth hys Counsell in Egypte, consulted howe to bryng the welthy people vnto misery: so that he is a very Pharonicall tyrāt, whych laboureth by oppressiō

to

to thrust down the welthy people: And he is a faithful christen king that humbleth him self by diligẽce to releiue, conforte, and set vp the afflycted people. For the one, by worldly policy, would haue much honor, and the other of godly charitie wil do much good. Christ also said this, to proue and trie Philip, knowyng him self what shuld be done. So that here, kynges and great men may learne to trye, and proue the honestie, wit, and fidelitie of theyr Coũsellers, in such matters as they them selues be so perfect that they can diserne wyth what discrecion and mynd the coũseller doth answere.

Philip aũswered, that two hũdreth peny worth of breade wyll not serue vnto these, so that euerye one myghte take a lyttell

In

In the which answere, as concernynge his witte, he declareth it to be to slender to prouide for so great a matter in so short tyme. And hys mynde semed to be suche as would not haue Christ to trouble hym selfe wyth so great cares but rather as the other Euangelistes do declare, to sende the people away, and let them prouide for them selues. The same minde and affeccion was in Peter, after that Christ hadde tolde hys Disciples howe that we must go to Jerusalem to suffer sore paines and miserable death. For then Peter tooke hym a syde and sayde: Maister fauour your self, doo not enter in to such daunger and sorowes. And it is not vnlyke, but if youre Magestye, wyth youre Counsell speake vnto youre nobles for prouision now to be made for the people: ye shall fynde some that bee

Pht-

Philippians and Peters, whyche by lettynge afore youre eyes the hardnes of the matter, the tenderness of your yeares, and the wonderfull charges that should be requisite, wyl moue and counsel you to quyet youre selfe, to take youre ease, yea to take your pastime, in hawkyng, huntyng or gamnyng. Vnto whom your Maiestie may answer, as Christ dyd vnto Peter: Auoyde fro me Sathan, thou hyndrest me by thy carnall temptacion, to doo that thyng whyche God hath moued me vnto by hys gracious inspiracion. Thou hast no tast nor sauour howe delicious God is vnto a pure conscience, in Godly exercise of good workes. But al that thou regardest & seest is voluptuous pleasure in worldly vanities. And therefore ỹ doest not perceiue, how ỹ they which be indued with a special grace of god

may

may fynd more pleasure & pastime in godly gouernaũce, to kepe togi ther & saue simple mẽ, then in hau king and huntynge, to chase and kyll wylde beastes. Yea, a godly kyng shall finde more pleasure in castinge lots for Jonas, to trye out offenders, whiche trouble the ship of his commune wealth, then in casting dice at hasarde, to alow & maintaine by his example, such thynges as should not be suffered in a commune wealth. Yea surely, a good King shal take farre more delyte in edifiynge wyth conforte and deckynge wyth good order the Congregacion of hys people, the Churche and house of God, the heauenly Citye of Jerusalem, then in buildinge suche houses as seeme gaye and gorgeous, and be in deede but vyle earthe, stones, tymber and claye. Suche lyke aunswer ought your Magestye, & all noble men to make, if ye fynde

any of your Counsellers more carnal than spirituall, more worldlye then godly. Or els tourne awaye your eares from such Philipians, & heare other, as Christ did.

Then saide vnto him one of his Disciples, Andrew Simon Peters brother, Ther is a boye here that hath fyue barely loaues and two fyshes, but what auaile those amõge so manye?

Note here that this boye was the Apostles page, & these loues and fishes were their victayles. For as appeareth in Marke, whe thei had made search howe manye loaues they them selues had, thys answere was made, ỹ they had. v. loues & .ii. fishes: but what be they amõgest so many? As who should say.

say: although these be al ỹ euer we haue & seme more mete to be kept amongest a few, thē to be giuen to many, yet for because thei ỹ becum whyche beynge many haue more nede then we: therefore ar we willinge to giue thē to be disposed, & wish ỹ they were of more value to do more good amōgest ỹ people.

These men cared more for the Commune people, then they dyd for them selues, and therfore were very mete to be Counsellers, and neare about a great kyng.

Here we perceyue what symple Phylippe, and good Andrewe thinke, but here is nothyng declared of couetous Judas counsell. No, for Christ beynge fully purposed to doo a good deede doeth neither aske, nor heare anye counsell of couetous Judas: teachyng all them whych intende any goodnes, neuer to aske nor admit anye coun-

counsel of those whom they know to be couetous. For truely the couetous mans counsel, although it seme neuer so good and honest, yet is it in dede nought and deuilish. For what could seme better counsel then ỹ a litle ointmẽt, the swete smel of the whyche continued but a whyle among a few, should haue ben sould for thre hundreth pence, the greate price of the whyche bestowed amongeste manye poore, should haue done them good for a great season.

The Euangelyst doeth shewe howe that Judas dyd gyue thys counsell, not for that he had anye care of the poore, but because he was a theke, and bare the bagges.

Judas pretence was wonders godlye, to sell the ointmente for a great summe of monye, to relieue the poore wyth, but hys purpose was deuelyshe, to get the mony in

hys

hys bagges, and kepe it to hym
selfe. And those in England why-
chedyd pretende, that besides the
abolishinge of superstiction, wyth
the landes of Abbeys, Coliges
and Chauntries, the King should
be entryched, learnynge mayntay-
ned, pouertye relieued, and the cō-
mune wealthe eased, and by thys
pretence purposely haue enriched
theymselues, settynge abrode in-
cloystered papistes, to get their li-
uinges by giuing them pencions,
yea, and thrustynge them into be-
nefices to poyson the whole com-
mune welth for the rilignacion of
those pencions: & so craftily cōuey-
ing much frō the king, frō lerning
from pouertye, & from al the com-
mune wealth, vnto their own pri-
uate vauntage: These mennes
counsell semed better then Judas
counsell was: and their couetous-
nes, by their owne decdes appea-
reth

eith no lesse then Judas couetous-
nesse dyd. Well, beware, for if ye
play Judas part on styll, & make
no restitucion, vntil ye go to han-
gyng, ye are lyke to fynde despera-
cio at the end of your life, because
ye wold not by restitucion amend
your life. Ye noble me, & especiall
you of the kings cousel, for the re-
uerence of God, pitie of the comen
wealth, and safegarde of your sel-
fes, away wyth these Judasses,
let them go hange them selues: ex-
cepte peraduenture ye thynck it
fytte and necessary, that you fyrst
hang them afore thei betray you.
For vndoutedly, he that hath the
couetousnes of Judas in his hert
he wyll playe all the other partes
of Judas, if he euer haue suche
opportunitie as Judas had.
A way with Judas, and learne at
Andrew, to saye vnto thys kynge
and his councel intendynge to re-
leue

lieue the multitude of hys people here in Englande, learne ye noble men to saye: Here is a boye, Here be seruauntes and retayners of oures whyche haue fyue loaues and two fyshes, manye benefices, some prebendes, wyth diuers offyces: yea, and some of vs our selues haue mo offyces then we can discharge. Pleaseth it your maiestie to take these into your hands, which haue bene kept for vs, that they now in thys great nede, maye be better disposed amongest youre people. *Quid hec inter tantos?* These be verye small thynges towardes the amendemēt of so many lackes in so great a multitude. How be it these wyl serue, so that there maye be mo good Persons, good preachers, and good officers placed abrode in euery countrye, which in doing theyr offices, kepyng of houses, and preachyng of gods worde

may teach the ignorannte, relieue the poore, punysshe the fautye, and cherysshe the honest, and so repayre the pale of good order about thys comen welth. For the loue of God giue your seruauntes wages, and cause thē to restore these liuinges, whych coming of the sweate of the labourer, be in dede the relike of ỹ poore, the mayntenaunce of honestye, and the reward of vertue, yea the verye pale, wall, and bulwarkes of the commen wealth. The Apostles gaue all that they had of theyr owne, freelye vnto other: stycke not you to restore that now whych ye haue of longe tyme vncharitably kept from other.

Heare what foloweth: whan these fishes & loaues were broughte vnto Jesus, make (sayeth he) the people to sit downe. God alwayes bestoweth his benefites vpon theim that sit doune in quietnes, & powreth

reth furth hys vēgaūce vpō thole that be vnpacient, vnquiet, & full of businesse. For as appeareth in Genesis, the people gathered together in the playne of Sanner, & made a greate vproze, buildyng a tower lyke rebels agaynst god, to get thē a name. Howe be it god destroied their hādywozke, cōfoūded theyr lāgage, & scatered thē abrod.

The Scribes & the Phariseys came vnquietly, temptyng Christ, and required a sygne from heauē. Christ rebuked them sharply, and shewed them no sygne, but called them a frowarde and aduoutrous generacion. So the people in England gathered together, they woulde make maisteryes, and bee notable felowes: yea, the towze of theyr presumpcion shuld be built vp vnto heauen, in dyspite of gentyll men and nobilitye: they haue partlye felte, and we haue ryghte

pitifully sene howe sore God was therwith offended. Nowe I heare saye there is as yet remaininge in Englād sum stiffe necked Jewes, which come presumptuously temptyng God, and say: if these our rulers be sent of God, to take better order then other haue done, well then, let theym begynne betime to gyue vs a notable sygne & token, for els we wyll not beleue, truste, nor obey them.

Wel, I wyl tel you that thus why spet: Euen as Christe was *Positus in resurreccionem et ruinam multorum in Israell*: Set to restore and decaye manye in Jsraell: So be Christen rulers in euerye comune wealth, set and ordayned of God, to beate doune & kepe vnder these sturdye rebels, whyche be so cuyll thē selues, that they cannot thinke that any man doeth intende to do them good, & to rayse vp, conforte

and

and cherish the simple pacient peo
ple, whyche be of a good truste to-
wardes theyr rulers, knowynge
that they theim selues haue deser-
ued no cupll: or els if they haue
done cupl, yet by repentaunce and
amendemente, do not doute to ob-
teyne mercye at theyr rulers han-
des. So God hath ordeyned ru-
lers to cherysche ỹ, if thou be meke
quyet and pacient, or els to pu-
nysche the, if thou be vnquyet, busy
and stubborne. Learne at Paule.
Rom. xiii. If thou do wel, to trust
well of thy rulers, and if thou dos
cupll, not to be wythoute feare of
theyr powers, for he beareth not
the swerde wythout a cause. Take
hede therefore ye rulers, for gods
sake, and pitye of people, seynge
that God hath geuen you a swerd
to cut of rotten cankred members
for the safegarde of the hole body,
knowyng no cãker to be so daun-

gerous as rebellion in a commen wealth: If ye fynde one person infected wyth that canker, awaye wyth him, for ỹ safegard of the bodye of that house. If one house be infected, away wyth it, for the safegarde of that toune. If the toune be infected, awaye wyth it, for the safegarde of the contrey. Yea, if a shyre or contrye be all poysoned, awaye wyth it, for the pitye, and safegarde of the hole bodye of the commen welth. So ye se, that the sharper that youre swoorde is, and the sooner that ye strike rebellion, the more pyty shewe ye in cutting away the lesse, and saueynge the more part and porcion of the people, beynge all of one bodye, of one realme and common welth. Consider that Chryste wente from Jerusalem vnto wildernes, to drawe the Gentle people from amonge the stoborne scribes: and so Chryste

sten rulers muste nowe nedes de-
fer the tyme to drawe the people
that be good and trust well, from
amonge this frowarde generacy-
on, whiche of presumption loke to
haue order taken as they require,
and appointe the tyme, the place
and the thynge. Wherfore, ye that
be good quiet people, beware of
these busye felowes, and as thys
multitude whiche ought to be
youre example, folowed Christ in
to the wyldernes, so folowe you
Christen rulers, goddes officers,
youre chiefe gouerners in Eng-
lande. And as they dyd not mur-
mure, sayinge: why shall we sitte
downe here in the wyldernes, be-
yng an infinite number, where no
meate is, seynge that in the cityes
where was more meate, and lesse
gatherynge of the people, we had
neuer feaste gyuen of hym by hys
Apostles.

So I saye, do not you grudge and saye: why shall we quyet oure selues nowe, trustynge to relefe, where wee see nothynge, and were nothynge at al releued when there was great plentye of landes, and goodes of Abbeys, Colegis, and Chaunteries? Do not murmour so vngodlye, but see that there be no faulte in you, and ye shal fynd no lacke in GOD. Suerlye, excepte ye do sytte downe quietly, ye shall soner prouoke goddes vengeaunce to your damnacion, then deserue any relefe of goddes officers, to your comfort. Sit downe and be quyet, for the same rulers & ministers are ordeyned of god to fede you wyth plentye: whych be commaunded of God to make you fyrste to set downe in order & quyetnes. Yea, and herke all ye that be godlye Rulers: there was much grasse in the place, god had

prouided

prouided muche grasse for theym that loked for no carpets: geuyng all godly gouernours example to prouyde thynges necessarye for those people that loketh for no superfluities. But alas, here in England, superfluous gorgeous building is so much prouided for ryche mens pleasures, that honest houses do decay, where as labouring men ought to haue necessary lodging. It is a commen custome with couetous landlordes, to lette their housynge so decaye, that the fermer shalbe fayne for a smal reward or none at all to gyue vppe hys leasse, that they takynge the groundes into their own handes, may tourne al to pasture: so nowe Old Fathers, poore Wydowes, and yong childzen, lie begging in the mirie stretes.

O mercifull Lorde, what a number of poore, feable, haulte

Blynde, Lame, lycklye, yea, wyth idle vacaboundes, and dissembelinge kaityffes mixt among them, lie and crepe, begging in the myry streates of London and Westminster.

Nowe speakyng in the behalfe of these vile beggers, for as much as I know that ỹ vilest person vpon earth, is ỹ liuely image of almigh tye God, I wyll tell the that arte a noble man, worshypfull man, an honest welthye man, especiallye if thou be Maire, Sherif, Aldermã baily, cõstable or any such officer, it is to thy greate shame afore the worlde, & to thy vtter dãnacion afore god, to se these beggig as thei vse to do in the streates. For there is neuer a one of these, but he lacketh eyther thy charitable almes to relieue his nede, or els thy due correction to punyshe hys faute. A great sin and no les shame is it for him

him that sayeth he is a Christē mā to se Chryst lack thinges necessary, & to bestowe vpon the deuil superfluousli. It is Christ Jesus hī selfe that in the nedy doth suffer hūger, thrist & cold: It is the deuyll hym selfe, that in the welthye fareth deintely, goeth gorgeously, & vseth superfluitie. Looke Mathewe the xxv. & there shal ye se playnly that it is Christ which lacketh sufficient in the neady: and therefore the deuyll beyng contrary to Chryst, contrariwyse hathe to much in the welthye.

You also that do prouyde that yout cattel do not longe tary pinned in a folde where there is no grasse, whye do you suffer youre owne brethren in Chryst, wythout prouysyon to lye in the streates, where is muche myser. These selye soules haue ben neglected thorow oute all Englande, and especiallye

in

in Londō and Westminster: But nowe I trust that a good ouerseer a godly Byshop I meane, wyll se that they in these two cities, shall haue their nede relieued, and their faultes corrected, to the good ensample of al other townes & cities.

Take hede that ther be much grasse to sit vpon, there as ye comm̄aūd the people to sit downe, that there be sufficiente houlynge and other prouisiō for the people ther as ye commaūd theim to be quiet. The men satte downe about fyue thousandes in nūber. If they had not bene obedient to sitte downe, Christ wold not haue bene liberal to haue gyuen them meate.

Meate was prouided for the Cōmens of England, and readye to haue bene deliuered. But when they were bydden to sit downe in quietnes, they rose vp by rebelliō, and haue lost all the chere of that feast

feast. Yet that notwithstanding; I trust that those which sat quietly in dede, shal sone be fed with plēty, if they sit styll vntyll it maye conueniently be dispoled. I praye GOD they maye. I truste they shal. The Euaungelist saith that the men sat, namyng neyther women nor Chyldren, how be it there was both women and Chyldren, as appeareth in the other Euangelistes. And men be here named onely, because al woman and chyldren did folow the example, and obey the cōmaundemēt of mē: chyldren of the fathers, and women of their husbandes.

Let not therefore your wyues and chyldren, when they come abrode, be so bold openly, as to say or do any thinges of them selues, but as they haue example and cōmaundement of you. Now the multitude placed in quyetnes,

Jesus

Jesus toke the loues, and when he hadde giuen thankes, he deuided them vnto his Disciples: and the Disciples vnto them that were set downe: and lykewyse of the fyshes, so much as they would

Here learne fyrste of Chryste, to take nothynge, be it neuer so lytell, but wyth thankes rendered therefore vnto God: For of God surely thou haste receiued it, by what messenger or meane soeuer thou came vnto it. Then secondarilye, learne at the Apostles to geue vnto other, that which the Lord hath geuen vnto the, that thou mayest truly say wyth the Apostel Paul. *Quod accepi a domino, hoc tradidi uobis.* That whiche I receyued of the Lorde, haue I geuen vnto you.

Beware

Beware that thou playe not the wycked seruaunt, which kept his talent hyd, and not delyuered vnto any vse, for then it shal be taken frō the, and thou shalt be cast into vtter darkenes.

Nowe, to applye this miracle vnto this present time, the kynges Magesty may learne at Chryst to take of his seruauntes, Prebendes, Benefices, Impropriacions and all maner of Offyces, that be not presently occupyed & executed of a faythful diligent officer, and after thanckes geuen vnto God therfore, to deliuer them vnto his Counsell and Nobilyty to be disposed amongest the people of hys Realme, whych be in such hunger and lacke of faythful officers, and house kepers, and godli preachers that they must nedes faint, excepte they be sone prouided for.

And in thys dystrybucion of ofkyces

fices and benefyces, your Wage-
stye wyth your Counsell had nede
to stand and beholde the dealyng
of your Nobles, as Christ dyd of
his Apostles. For it is not vnlike
but as there was amongest Chri-
stes Apostles, so wyll there be a-
mongest euery Christen kynges
Counsellers and Nobles, some
Judas whych is to be trusted no
further then he can be seene. For
in syghte Judas doth as other of
hys felowes do: but beyng out of
syghte he solde hys Maister. And
so the most couetous of them all,
wyll be afrayde to do any thynge
amysse, yf you loke vpon: but if
your backes be turned, then wyll
couetous Judas sell dearly that
whych hys liberal maister gyueth
freelye. As for example of late da-
yes, the kynges Wagestye that
deade is, dyd gyue a Benefyce to
be appropryat vnto the Vniuer-
sitye

sitye of Cambrydge. *In liberam et puram eliemosinam:* As free and pure almes. Howe be it, hys handes were so vnpure, whiche should haue delyuered it, that he receiued. vi. hundreth poundes of the Vnyuersytye for it. Whether that this. vi. C. poũds were conueied to the kings behooffe pryuelye for that almes, whyche by playne wrytynge was geuẽ frely, or els put into some Judas pouch, I would it were knowen. For nowe, by suche charitable Almes, the king is slaundered, the parish vndone, and the vniuersyty in worse case then it was afore. Pleaseth it your Magestye, wyth your honourable Counsell, for the reuerence of God, the pytye of the poore, and the godlye zele that ye haue to good learning, heare what hath bene done in your tyme.

Your Magesty hath had gyuen & receiued by Act of Parliament,

Colleges, Chauntries, & guyldes for many good consideracions, and especially as appeareth in the same Act, for erectinge of grammer scholes, to the education of youthe in vertue & godlynes, to the further augmentynge of the vniuersities, and better prouision for the poore and nedy. But now, many Grammer scholes, and muche charytable prouision for the poore, be taken, sold, and made awaye, to the greate slaunder of. you and youre lawes, to the vtter discomfort of the poore, to the greuous offence of the people, to the mooste miserable drowynge of youthe in ygnoraunce, and sooze decaye of the Vniuersities.

There was in the North countrye, amongest the rude people in knowledge (whyche be most readye to spend theyr liues and goodes, in seruinge the king at the burnyng

of a Beacon) there was a Gram-
mer schole founded, hauynge in the
Vniuersitie of Cambrydge, of the
same foundacion. viii. scholershipps
two felowshippes, euer replenished
wyth the scholers of that schole,
whych schole is now sold, decayed,
and loste. No there be of lyke sort
handled: But I recyte thys one-
lye, because I knowe that the sale
of it was once stayed of charytye,
and yet afterwardes broughte to
passe by bribrye, as I hearde saye,
and beleue it, because that it is on-
ly bribrye that customablye ouer
commeth charytye.

For gods sake you that be in au-
thoritye, loke vpon it.

For if ye winke at suche matters,
God wyl scoule vpon you. Thinke
not that I do burden you wt more
than that which God by hys ordy-
naunce, not wout your willes & cō-
sentes, hath charged you wythal.

For by whose faute or negligence so euer it was, that thynges afore tyme haue ben vncharytably abused, suerlye it is your charge, whiche be nowe in authorytye, to se at thys tyme all such thynges as yet remayne out of order, rightuously, spedely, and charitably redressed. And as I do perceyue, that the abuse of these thynges afore tyme, hath offended God, troubled the common wealth, and brought some men towardes shame & confusion: So do I wyshe, praye, and trust, that nowe the redresse of the same maye be to gods pleasure, the peoples cõfort, & to ỹ honor & establishment of them that be in most highe authorytye.

Heare therefore, and I wyl tel you more: There were in some townes. vi. some. viii. and some a dolyn kyne, gyuen vnto a stocke for the relyefe of the poore, and vsed

in

in such wyse, that the poore cotti-
gers, which could make any pro-
uision for fodder, had ỹ milke for a
very small hyre, & then the number
of the stocke reserued, al manner of
bayles besydes, bothe the hyre of
the mylke, and the pryces of the
yong beales, and olde fatte wares,
was disposed to the relefe of the
poore, these be also soulde, taken,
and made awaye. The kynge bea-
reth the slaunder, the poore feleth
the lacke, but who hath the profit
of suche thynges. I cannot tell:
but well I wot, and al the worlde
seeth, that the Acte of Parlimente
made by the kynges Magestye,
and hys Lordes and Commens of
the Parliamente, for the maynte-
naunce of learnynge, and relefe of
the poore, hathe serued some, as a
most fit instrument to rob learning
and to spoyl the poore.
If you that now be in authorytye

do not loke vpon such thynges to redresse them, god wyl loke vpon you, to reuenge theym. Here haue I rehersed theim, that the Kynges Magestye, wyth you of hys counsell maye learne not onelye by the doctrine & examples of scripture, but also by experience in hys own land, to se and consider howe hys benefytes, put into the handes of hys nobles and offycers, be disposed and vsed amongest his inferiour people.

For if landed men & offycers by keping of houses, & doing of theyr dutyes in theyr countryes, do bestowe amonge the people, all that they haue receiued of god, by the kynges gyft, theyr fathers inherytance, or other waies: then shal god giue such encrese, ỹ euery man shall haue inough.

As Salomon, the .xi. of the Prouerbes testifieth: *Alii diuidunt*

propria

propria, et ditiores fiunt: alii rapiunt non sua, et semper in egestate sunt: Some dispose and gyue theyr owne, and become rycher and rycher: some doo rauine and spoyle that whiche is not theyr owne, and be euer in lacke and deede. As ye see in dayly experience, those that do theyr owne duties in executinge theyre offyces, and bestowe theyr owne goodes in keppynge good houses, hauc euer suche plentye, that all other men maruayle from whence god sendeth it. And those ỹ do no duties, nor kepe no houses, but bybe in theyr offyces, and polle theyr tenauntes, take so much and haue so litel, that all men wonder how the deuyl they waste it.

Nothynge is more true then the Gospell: *Date, et dabitur uobis*: Gyue & it shal be gyuen vnto you. Gyue plentifully vnto other, and god wil gyue more plentie vnto you.

For God wyll alwayes be afore hand, in giuyng good giftes. For as appeareth in thys gospell, when the Apostles hadde giuen vnto the people so muche good meate as they desyred, then saieth the Euangeliste.

When they wer filled, Jesus sayeth to hys dysciples: Gather vp the broken meates that remaine, so that nothynge be lost. They therefore gathered and fylled. xii. baskets ful wyth the broken meates remaining of that which they had eaten.

Here they gaue but. v. loues & two fishes, & ther was giuē vnto thē. xii baskets ful of meates.

The Wyddowe of Sarepthat

gaue

gaue but one handfull of flowre, and a litle oile vnto Elias, and had gyuen vnto her againe so much as serued her and her sonne, al the time of the great drought. iii. Reg. xvii. Learne therfore that couetous bribry & extorcion hath neuer inough: and charytable lyberalytye euer hath plentye.

Here also maye rych men learne, when and howe to fyll theyr store houses. Surely, euen as the Apostles dyd fyll theyr baskettes, when the people haue inoughe, then by gatherynge vp that whiche elles shoulde be lost. So dyd Josephe in Egipt, suffer no corne to be lost in the yeares of plentye, but stored it vp in barnes, to releue the people wyth, in the tyme of darth: Not as couetous Carles do here in England forstall the markets, and by corne at al tymes, to begyn and encrease a dearthe.

Blessed be they that sell, to make good cheape, and cursed be they that bye, to make it deare. For Salomon sayeth. Proverbes. xi.

Qui abscondit frumenta, maledicetur in populis: benedicio autem super caput uendencium: He that hydeth vp corne, shall be cursed amongest the people: But blessynge be vpon theyr heades, that sell.

Nowe, to teache Chrysten rulers theyr dutyes, in the example of Chrystes Apostles: marke howe the Apostles dyd fyrst minister vnto the people, and than gathered vp for them selues, teaching thereby all Chrysten ministers, landelordes, offycers, and rulers, fyrste to minister vnto the people, euerye one the dutye of hys owne vocacion, afore they gather of the people, rentes, tythes, or fees, by the name and authoryte of that vocacion. *Qui non laborat*, sayeth Paule,

non manducet: He that doeth not labour, ſhould not eate. He that doth no worke, ſhoulde take no wages: he that doeth no dutyes, ſhoulde take no fees. Alas, thys is goddes woorde, wrytten in hys wyll and Teſtamente, ſealed wyth Chryſtes bloude, and yet the cuſtomes and lawes of Englande be cleane contrarye. For it hathe bene cuſtomeably vſed, yea, and by lawes commaunded, to paye wages, tythes, and fees, although no labour, no offyce, no dutye be done. Yea, although he be not a labourer, a paſtor or an offycer in dede, but onlye by a pretenced name, vnto whome theſe for the moſt part be pated.

For he that hath the propertyes & vſeth the trades of a falſe theife, & cruell murtherer, can neuer be a faythful offycer in dede, although he be ſo named by hys owne flatery, in the Patrons preſentacion,

in

in the Bysshoppes induccion, yea and in the Kynges Patent, sealed wyth the brode Seale. I had nede to take hede how that I speake openly agaynst any thynge in any mans Patent, sealed w̄ the kings great seale: Much more nede hadde you to take hede, how that ye do any thing expressedly against goddes wyll and Testamente, sealed wyth Chrystes precious bloude. It is expressedly agaynste Goddes Testamente, to clothe a Wolfe in a Lambes skynne: to call a theefe, an officer, and a cruell murtherer a charytable pastoure: to call euyll by the name of good: and good by the name of the euyll. Esaye. v.

Ve qui dicitis malum bonum. Wo be to you that call euyl good. To you I say, which not only by sayinges but also in wrytynges, do name & call theiues, murtherers, & wolfes that be euyll, by the names of officers

ficers, pastors, and lambes, whi-
che be good. I do not onlye meane
Persons, Prebendaryes, and other
benefised men, but also all manner
officers, whiche haue wages, fees,
or liuinges, because you geue them
such names, and not for that they
do such dutyes.
These be al Wolfs, and the names
and titles that you gyue them, be
nothynge els but shepe skynnes.
Some saye, they wyll take better
heede hereafter, but that whiche is
nowe past, can not nowe be called
backe, and amended. Yea, and it
were great pytye, seynge that they
haue payed the fyrst fruites vnto
the Kinges Magestye, and no smal
reward vnto other men, perchaūce
bought theyr offyces dearelye, now
to put them out of those lyuynges,
wyth the losse of all those charges
whiche they haue bestowed in re-
wardes, as other wayes, to gette
such

such lyuynges.

Woo, woo woo vnto you hypocrytes that stumble at a strawe, and leape ouer a blocke, that strayne out a gnat, and swalowe vp a camell, that pytye more the losse of mens byrdyne, whiche was geuen to corrupt some men, then the treading vnder fote of Christes bloud, whiche was shead, to saue all men, that dooe imagin it pytye to dryue the theues, murtherers and wolfes frō amongest ỹ lambs of God, redemed w̄ Christs precious blud, & cōmitted vnto your gouernaunce and keppynge.

As God shal helpe me, I speake wyth feare, pytye, and reuerence: if you do not rather pulle the shepes skinnes ouer the wolfes eares, and hang theyr carcases vpon the pales, then suffer theym to contynewe styll, God wyll plucke you downe wyth some sodein mischiefe, rather

rather then mainteine or suffer you in so hygh authorytye, to vse such vncharitable, vngodly, and cruell pytye. You knowe that some of thē haue bought theyr benefyces, haue bought theyr offyces, than must ye nedes know, that eyther Chryst is a lyer, or els that they be entered in as theues, to spoyle, murther, and to destroye.

If you suffer theues, murtherers and wolfes to take theyr plesures amongest Goddes lambes, I tell you playne, God wyll not longe suffer you to be ỹ hedshepherds, & gouernours, & feders of hys lābes.

And take hede you people that on the otherside ye runne not into an vntollerable stobernes, denyng your rētes, your tithes, or other duties: for ỹ scripture forbydeth you vtterly, to deny or withdrawe any thig frō thē: thou art cōmaūded if he contēd to take thy cloke to geue

hym

hym also thy cote. What soeuer is asked, rather gyue more, than by denyinge of that, not to shewe thy selfe to be an innocent shepe that gyueth hys fleese, but a noysome Goat, that strikeith with the horne. You are alwayes bounden to geue the fleese. It is the magistrates duties, to consider and note, whether they be theues or shepherds, dogs or woulfes, that taketh the fleese. Medle not wyth other mennes duties, for if ye do, surely ye shal finde no remedye, but prouoke vncolourable vengeaunce.

Nowe to tourne to oure particuler purpose, lette all theym that do receiue offices, landes, power, or authorytye frome God, by the kynges gyfte, or by other meanes, Firste bestowe & dispose the dutyes of those thynges faithfullye amongest the people, afore they gather vp to theim selues the reuenues &

com-

commodities of the same from the people. And then when as no man can come to meat, but by doyng of labour, nor none to receyuynge of fees, but by doing of duties, surely euery man shal haue as much as he deserueth, & no man shall lacke that which he needeth.

For he, that by doing of greate duties, deserueth the moste, by atteininge the fees and rewardes due for the same duryes, shall haue the best. And he ý is in nede, hauinge no trust to get any thyng by idlenesse, craste, or flattery, shalbe compelled to vse that labour & honest exercise, whyche shall relyeue hys nede sufficiētly. Yea, by thys mean no man shall spende hys tyme in idlenesse, nor vse any labour or dyligence, wythout due recompence, For nede shall dryue all men from slouthfull idlenesse, vnto labour & diligēce: and where as no labour

noz dylygence lacketh hys iust re-
warde, there euery labouring and
diligent man, shal haue sufficient
plenty: So ye see how thys doeth
consequently ensue, that euery mā
shal haue sufficient inough & plen
tye, where as men do first dispose,
minister, & giue accozding to theyz
duties, & afterwards receiue kepe
& saue that which God doth sende
as a rewarde, encreased & augmen-
ted, foz doing of theyz duties.

So dyd the Apostles, after the
faythful diligent disposyng of the
v. loues and .ii. fyshes receiue and
keepe theyz rewarde wonderfullye
augmēted, to replenish and fyl. xii.
baskets. So God graunt, that all
officers in Englād may wyth such
faithful diligence do theyz duties
ỹ it may please God to gyue to all
the people sufficient inough, & vn-
to euery minister, the basket of his
honest desire, heaped vp bi the hyn

The

The men therfore seynge what a signe Jesus had done, sayd that this is ỹ Prophet, whiche cometh into the worlde. This is euen he whom Moises, the law, & the prophetes do teache, to be the fully & only sufficient sauiour of ỹ world. Moses saying, in ỹ. xviii. of Deut. A Prophet of thy nacion & of thy brethren, lyke vnto me, shall the Lorde thy God rayse vp vnto the, hym shalt thou heare. The lawe, as a tutour, leadeth & bryngeth al men to thys sauyour, to receyue of hym that perfection, which the law it selfe lacketh. The Prophetes dyd tell long afore of this sauiour which is now comen in our tyme, after theyr dayes. Thys was the peoples confession of Christ, after that they were by so great a miracle, so plentyfully fed. Christe ofte afore had wrought wõderfull miracles, disputed learnedly, & preached

ched playnely: but by al these meanes did he not so muche perswade the people, and win theyr hearties, as by thys one miracle, in feeding & cherysshinge the people. Yea, and whosoeuer listeth to mark thorowe out all Englande, he shall se that a meane learned person, keping an house in hys parysshe, and beyng of godly conuersacion, shal perswade & teach mo of hys parisshners with communicacion at one meale, than the best learned doctor of diuinitie keepynge no house can perswade or teache in hys parish by preachyng a dosen solemne sermons.

Lyke wyse the gentle man that kepeth a good house in his cõtrey shalbe in better credit with ỳ people for hys liberalitye: then the best orator or lawier in England, for all hys eloquence. I do not prayse those men whych bybe and pol al the yeare to kepe riot in theyr hou-

ses

ses for a fortnyght, a moneth, or a quarter of a yeare: But those I se beloued, trusted & obeyed, that accordynge to theyr habilitie, keepe good houses continually.
And the chiefe cause why the commens doo not loue, trust, nor obey the gentlemē & officers, is, because the gentlemen and officers buylde many fayre houses, and kepe fewe good houses, haue plentye of eloquence to tell fayre tales, but vse lytell faythfull dylygence in doing of theyr duties. Wherefore, sende forth: and place in euerye countrye godly preachers, wel disposed persons, and faithful diligent officers of all sortes. Yea, but where shuld we now fynd liuyngs for al those?
Forsoth I do tel you: Out and away with the wily foxes, the false flatteryng theues, & the rauenyng wolfes, and than se how many loues, how many offices, prebendes,

and benefices ye finde voyde, howe
many you haue amongest your sel-
ues that youre boye carryeth, that
your chapleynes, your seruaunts,
and your houshold officers haue, &
let all these be broughte forth: and
although at the fyrste syghte they
shal seme to litle, and fewe to serue
so greate a Realme with so manye
shyres, beyng all runne nowe oute
of ciuil order into rude wildernes,
Yet, after equal diuidyng & fayth-
ful diligent ministring of those lo-
ues and fythes, of these prebends,
personages, and all kynd of offices
amongest the' people, God of' hys
goodnesse shall geue suche increase
vnto the people, hauynge thereby
sufficiente plenty of Chrystes holy
worde of good ciuil order, & of cha-
ritable relieke, that there shal be re-
maynyng so much tithes, offrynge,
rentes, fees, & rewards, as wyl fyll
the .xii. baskets of the Apostles, I
mean

meane the barnes, the houses, and purses of all faythfull diligente ministers and offycers. Then shall thys one acte perswade and allure the hertes of al Englyshmen, more then all that euer was done afore: For when they shall see, that by thys Kyng and thys Counsell, the wilye fore of superstition is vtterlye banyshed, the false theke of flatterye apprehended and taken, and the cruel wolfe of couetousnesse slain and hanged vp by the heeles, so that the preachers, the persons, the officers, and all manner of pastores restored to theyr places, doo feede, cherysh, and kepe theyr flockes whiche were afore pylled, spoiled and deuoured: then shall they of hertye courage, with one minde, and one voice confesse and acknowledge, that thys is a Kyng sent frō God, indued wyth the wysdome of Salomon, and the faythfull dili-

gent

A Sermon preached
gent stoutnesse of Dauyd hys fa-
ther, nowe guyded by godly coun-
sel to bryng out of mysery, and pro
sper in welth vs the people
of thys hys Real pe.
Dixit Dominus.
The Lorde hathe
spoken it.
God graunt you grace to
do it, with thanks &
prayse to hym
for euer.

¶ Imprin-
ted at London by John Day
dwellinge ouer Aldersgate, beneth
saint Martyns. And are to be sold
at his shop by the litle conduit
in Cheapeside at the sygne
of the Resurrec-
tion.

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solum.

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